THE PACIFIC

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Reading Room

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THE BETTER PRAYER.

I thank Thee, Lord, for strength of arm
  To win my bread,
And that beyond my need is meat
  For friend unfed.
I thank Thee much for bread to live,
I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof
  In cold and storm,
And that beyond my need is room
  For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
  On me bestowed,
Enough to share with loveless folk
  To ease their load.
Thy love to me I ill could spare,
Yet dearer is Thy love I share.

Robert Davis.

THE PACIFIC

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2716 Hillegass Ave., Berkeley.

A CLEANER CALIFORNIA.

The "California Voice," the organ of the Prohibition party, issued recently a valuable sixty-five page supplement, which was called the "Cleaner California Edition."

Among the articles is one by the Rev. George Morris, a pioneer Congregational minister, giving a brief history of the Prohibition party in the State.

The "Voice" gives a list of 179 towns and cities that are without saloons; and considerable information concerning some of these, showing how desirable they are as places for residence. Among these is Berkeley, a city of more than forty thousand population—"a strong argument in favor of the entire prohibition of the liquor traffic"; there being found "no saloon town in the world that can boast of so many and so desirable advantages."

Pasadena is presented as the pioneer prohibition city not only of California, but of the West. When the saloons were driven out of Pasadena there was a population of only 3,500. Now the population is between 30,000 and 35,000, and a more prosperous little city can be found nowhere in all the land.

Pomona is spoken of as "Prohibition Pomona—a place of health, wealth and plenty." And further by one who enjoys its blessings: "It is a place that hums with the music of progress, without the madness of greed and the insane and unwholesome environments which are fast making modern cities a curse. It is an ideal place in which to rear children and to grow men and women; a paradise for the old, and, it is the city beautiful—clean, moral, up-to-date; the city of destiny and desire.'

A long-time resident of Pomona is quoted as saying: "If the question of saloon or no saloon were submitted to our people to day, I believe that ninety per cent would vote 'No.'" And Pomona now has a population of about 12,000.

In the article on "Prohibition Long Beach—the Magic City by the Sea," there is a suggestive comparison of Santa Monica and Long Beach:

"Santa Monica was the established resort of all this section before Long Beach outlawed the saloon. She has had every aid and support that the ruling powers of Los Angeles could give, and, more than all else, she has enjoyed the beneficent effects of the open saloon. She stands today where she stood ten years ago while Long Beach has left her so far behind that she is no longer regarded as being in the same class, and the same thing is practically true of every saloon resort started on the coast during the years in question. Everyone, without exception, is a living proof of the wisdom shown by the founders of Long Beach in deciding to stand by the policy of a clean town."

Among the things going to show what can be accomplished by determined effort is the little bit of history concerning the early contest in Pasadena:

Some time after Pasadena was organized, a man came there with a stock of liquors and said that he was going to do business in wet goods in Pasadena whether these "narrow-minded' individuals liked it or not. They loaded his saloon on a wagon and drove it, and him, out of the city. The wholesale liquor men then sent a man to Pasadena with a stock of liquors and told him to run his saloon and they would back him in the courts to any extent that might be necessary. The business men of Pasadena raised a fund of $11,000 in certified checks, which they handed to the City Council with instructions to "go to it." They went, through the courts, to and including the Supreme Court of the State, won their case, and the last saloon in Pasadena was permanently closed on the first day of May, 1887.

Among the towns that have prospered more since the saloons were closed than ever before is Ventura. The testimony is that more buildings have been erected there the last year than during any other year; and that every place which was occupied as a saloon when the saloons closed in June, 1908, is occupied now by some other business, except one; and at that place a new two-story pressed brick building is being erected at a cost of $20,000, to take the place of the old one that was torn down.

No one having the welfare of mankind at heart can contemplate conditions in the California towns and cities from which the saloons have been banished and fail in gratitude to God that so much has been accomplished.

But California is clean only in spots. The call is for "A Cleaner California."

FOR THE PROFIT OF THE MANY.

The movement for the establishing in Seattle of a co-operative department store in which the stock will be held mainly by workingmen is one which will be watched with a great deal of interest. Such a store established and successfully conducted in that city would lead to the opening up of many of them in different parts of our land.

The aim is, in the first place, to have a sufficient number of families interested in the enterprise as stockholders to insure a large patronage from the very inception; and in the second place, the intention is to have such management as will with this patronage make reasonably certain the successful conduct of the enterprise.

The movement is one which contemplates the establishing of co-operative department stores in various cities, back of it being some experts in the East. Seattle has been selected as the first city in which to start because of the high cost of living there, which is said to be about twenty-five per cent higher than it is in San Francisco or in cities East. This had led workingmen in Seattle to contemplate the starting of a co-operative grocery and fruit and vegetable store; and the way was paved thus for favorable consideration of the more comprehensive plan.

The movement is in line with the spirit and trend of the times. Why shouldn't people co-operate thus and share the profits of business instead of allowing them to go into the hands of a few?

Success is only a question of management. And it is far better that five thousand should have a share in the profit than that it should go to one person or a dozen persons.

It rests with the working people of Seattle to say whether they will back up this movement with sufficient stock and patronage. It has been taken hold of with much enthusiasm by not a few. It is to be hoped that enough will support it to launch it, and that it will go on to a grand success. Then will there be foreshadowed the coming of a time when nowhere in all the land will there be found millionaire merchants; but instead, the people in general will be receiving in small sums the profits of the business made possible only by the giving of their patronage.

THE PROHIBITION CAMPAIGN IN HAWAII.

A vigorous campaign for the prohibition of the liquor traffic is being conducted in Hawaii. Among the most earnest and effective workers is the Rev. A. Drahms, pastor of the Congregational Church at Hilo,—who was for eighteen years chaplain at the penitentiary at San Quentin.

Bishop Restarick, of the Protestant Episcopal Church, has taken a stand against prohibition, favoring the Gothenberg system.

A writer in the Hilo Tribune, referring to remarks by the bishop, says: "Contrast this loose talk by Bishop Restarick to the splendid work done by the Reverend August Drahms both in the pulpit and in the press. His newspaper work in getting facts first hand to stop the misuse of statistics was masterly."

Mr. Drahms wrote to the governors of states having prohibitory laws, securing information as to the working of the laws, and had this published in the newspapers in Hawaii.

The governor of Kansas said among other things: : " Drunkenness in Kansas has been reduced to such a point that I have not seen a drunken man in the city of Topeka, a place of 50,000 inhabitants, during the last twelve months; that I do not have any recollection of having seen a drunken man in my home city of Lawrence, a place of 15,000 people, for several years; that in making a campaign throughout the entire State and delivering public addresses in 92 counties, I do not recall seeing a drunken man during the year.'

Relative to the proper enforcement of the prohibition law, after officially consulting every county in the State, the Governor had the following to say:

"This does not mean that we have no violations of the prohibitory law, for if there were no violations such a law would not be necessary. It does mean that the prohibitory law in Kansas is as well enforced as other criminal statutes, and that when men violate it they are arrested, convicted and promptly sent to prison.

"I assert that the prohibitory law is now as easily enforced as any other law on the statute book. I have letters from twenty-nine of the thirty-eight district judges of the State. These letters are substantially of the same character and fully confirm my statements.'

The letter to the governor of Maine was referred to Mr. C. E. Owen for reply, and all that he said was endorsed by the governor over his own signature. From Maine the testimony was:

"The favorable experience once acquired during the nearly sixty years of prohibition has led the intelligent and law-abiding citizens of our state to regard the Maine law as sound in principle and sane in method. We have never expected or claimed that prohibition would free our state from the drink evil so long as we are surrounded by states whose licensed dealers are permitted under United States law to project their trade into our state, using freely the United States mails and being protected by United States interstate commerce laws in the delivery of liquors to all parties within our state. This is our greatest handicap, and we expect to have relief from this in due time.

"Notwithstanding this handicap, our liquor laws are well enforced. There has been steady improvement in this regard during the past ten years, and with this improvement sentiment in favor of the prohibitory policy has constantly strengthened.

"Before the state adopted prohibition, our business and professional men were almost universally addicted to the drink habit. The vast majority of this class today are either total abstainers or use liquors only occasionally. Drunkenness is exceedingly rare except among our transient population, which is very large, and the source of liquor supply, as I have already indicated, is the licensed trade of other states. The liquor business in Maine has no standing,—moral, social, financial or political."

All temperance organizations in Hawaii are uniting in this movement against the saloon, and there are good reasons for believing that when the question comes to a vote in July victory will rest on the banners of the temperance forces.

IS IT WORTH WHILE?

Yes, it is worth while!

We have wondered at times whether the effort to keep going on the coast such a paper as The Pacific were really worth while. For it is by no means an easy thing to do. But not infrequently something occurs which leads to an affirmative answer whenever the question arises.

Recently, while in attendance at the Southern California Conference of Congregational Churches, it was encouraging to hear many say that the work here on the coast could not well get along without The Pacific.

And just now there lies before us a letter in which a subscriber in renewing her subscription says: "It has been a source of comfort and cheer to me many a time this past year." And the writer of the letter goes on to state that her dear old mother, who was laid away to rest last December had memories of its helpfulness long after she was able to read it. We quote from that letter :

During the last three years of her life her mind had failed so that she who had been all her life a great reader, seldom read anything. She would read a few verses in the Bible if we asked her to, but she never read of her own accord. Sometimes, as her mind grew weaker, I thought she might enjoy a child's story, and I would give her one and ask her to read it, but she never cared to; but the one paper she most often selected to carry with her was The Pacific. It evidently meant something good to her; and she would carry it into her room and put it with her hymn book and Bible.

"She grew more and more forgetful until she had forgotten even the names of her children; and it surprised us that she could still read as we knew she could, though only when asked. One day she picked up The Pacific and began to read aloud. She read the poem by Mr. Sink, 'He Leads,' not omitting any of it, then carried the paper into her room and put it away carefully."

The letter states that it was the last thing that the dear mother read, though she lived for a year and a half thereafter.

Last week there came from far off Connecticut a letter from one to whom The Pacific has gone since the consecrated Deacon Smith began to give himself to its publication.

We quote from that letter as follows:

"The Pacific has been a welcome visitor to my home for several years. I enjoy very much the poetry on the first page; it is always unique. I enjoy also following the success of the men who have gone to California from the East, particularly the Rev. I. C. Meserve, whose name I often see mentioned. Last November he spoke in San Francisco on the occasion of the fortieth anniversary of his ordination as a minister of the gospel. I was reminded of a question he asked an old physician in Hartford just as he began to think about studying for the ministry. He said, 'Dr. Brown, what do you think about my studying for the ministry?' Dr. Brown replied, 'Curtis, you know it means fifty-two sermons in a year. Can you do it?' He has done it; and he said, after forty years, that it is "a great thing to be a minister of the gospel; that there is no other work so good to do.'"

This Connecticut letter goes on then to say:

"I am especially fond of the articles by W. N. Burr. The articles on the Endeavor topics are very useful. The missionary intelligence is especially good. I am glad to see that The Pacific is keeping up the high standard it has long had, and I hope that the good people of the Pacific coast will sustain you in your work.'

We find that different readers have interest—some in one department of the paper, some in another. One pastor stated recently that his wife had during the last year found the Home Department of special interest and helpfulness.

Many of our readers are disappointed if there does not greet them each week a large amount of church news. To such reading matter the preference is always given. But the Pacific would be a very small affair if it were confined to church news alone. For week after week there will be a large amount of matter of that kind, though not always under that caption; and then will come weeks when there will be but little of it. News cannot be manufactured. They who are ready and anxious to send it in tell us often that they do not have it. This is the case in the summer time often for several months. But it should not be forgotten that often at such times a large part of the other reading matter in The Pacific relates to Pacific coast events and interests. This will be found to be so this week to a large extent.

In The Pacific for May 12th there were eleven pages of reading matter that related wholly to the Pacific coast, but only three of these were distinctively "Church News." In the issue for May 19th there were six and a half pages of Pacific coast matter, of which two and a half came under the caption "Among the Churches." In the issue for May 26th there were eight and a half pages of strictly Pacific coast articles, about two and a half of which related to the churches as "church news." But the other six pages contained reading matter distinctly local, and of importance to all our Congregational interests.

PACIFIC COAST NOTES.

Seven years ago the Y. M. C. A. at Pasadena bought property for $28,125 which was sold not long ago for $95,000.. Into a new lot 220 by 205 feet in size $40,000 of this was put and $112,000 raised in a five day's campaign for a new building.

"In Life in The Open," Mr. Charles F. Holder says: "Santa Barbara reminds one of some of the Mediterranean resorts, and has been compared to Nice; but the comparison is hardly just. The American resort has the advantage in climate, is always delightful—indeed perfect—winter or summer.'

Y. M. C. A. boys at Portland, Oregon, have been making themselves notably helpful on their Saturday afternoon excursions into the country. "They look for some poor woman who needs to have her woodpile reduced to store-size; or, if a farmer is sick, they give him a lift with his potato planting."

Messrs. Wood & Cowdey of Oakland have printed recently three very fine sermons by the Rev. Charles R. Brown. They are: Why Stand Ye Gazing, The High Office of Sympathy, and The Young Woman's Opportunity. The last-named was the annual sermon to the young women of Mills College.

Recognition pleasing to all Californians was given Dr. Susan Lincoln Mills when at the recent Commencement exercises at Mills College her name was enrolled as the first woman in California to receive the pension provided by the Carnegie fund for retired educators. Mrs. Mills was also made president emeritus of the college of which she was president for many years and which by her devotion to high ideals she had made a great influence for good intellectually and otherwise all over the Pacific coast. Mills College dates back for its beginning to 1852, and to the historic town of Benicia which saw the beginnings of various institutions vital to California. The connection of Dr. Cyrus F. and Mrs. Susan L. Mills with it began in 1865. For many years it was conducted as a seminary. Several years ago it became a college. As seminary and college it has a large place in the hearts of people widely along this western shore. Dr. Luella Clay Carson, who has righ rank as an educator, came to the presidency last year in place of Mrs. Mills.

"CALIFORNIA FOR THE SETTLER."

The Southern Pacific Railroad Company has issued a beautifully illustrated pamphlet of nearly one hundred pages, which it entitles "California for the Settler." The aim is to set forth the natural advantages of the Golden State for the present day farmer.

The book is not a compilation; it has been written by

Mr. A. J. Wells and represents the observations and experiences of thirty-five years of continuous residence in California, and with close personal contact with all the chief centers.

Among the things showing the openings here we note this: "In 1909 California's population was 1,485,053, and of this number 707,354 were classified as living in country districts, as against 777,699 living in cities of at least 2,500 inhabitants. It is probable that the coming census will show a still greater ratio of urban residents. This is of interest to the farmer, as towns and cities are market places, the chief absorbers of the products of the farm. It is of interest, too, as sugesting the relative room for settlers which the country offers. While many sections of the East begin to suffer from over-crowding, and there is lack of opportunity to win a living, California needs more people. Not only is the opportunity here, but the need of more settlers is the greatest need of the state."

Th book is one which will give to many Californians information desirable to have, and will be found especially valuable to put into the hands of Eastern friends.

It may be had at the advertising department of the Southern Pacific, without charge.

SOME PRESBYTERIAN STATISTICS.

The statistical exhibit of the Presbyterian Church for the year ending April 1st, 1910, shows that the membership in the Synod of California at that date was 39,334. During the year 2,245 were received on examination; by transfer certificate, 3,548.

In the Synod of Oregon the membership was 12,416. The number added on examination was 1,738; by certificate of transfer, 1,325.

In the Synod of Washington the membership was 22,131. There were added on examination 2,248; by certificate, 2,142.

In the Synod of California the contributions for home missions were $45,743; for foreign missions, $52,418.

In Oregon there was contributed for home missions $19,656; for foreign, $11,851.

In Washington, there were for home missions $26,051; for foreign, $13,089.

The statistics for the whole country show a membership of 1,329,954. There were received on examination during the year, 74,753; on certificate of transfer, 54,113.

The total contributions for home missions were $1,719,621; for foreign, $1,281,704.

This was a gain over 1909 of $177,956 for home missions; a decrease of $20,969 for foreign.

The Congregational, or home expenses, were $16,324,662, an increase of $612,592 over 1909.

"HOW CAN WE VITALIIZE OUR TEACHING?"

W. N. Burt.

Miss Emma Younglove asks this question at the close of a pointed little article in the June "Pilgrim Teacher." She has been facing a mind that evidently regards the Bible about as most of us conceive of the classic myths—a mind not accustomed to viewing the Bible stories in the light of reality.

In her second paragraph she writes:

"The scene of 'Midsummer Night's Dream' is an unmoral world. We are not disposed to apply ethical tests to the actions or the characters, nor can we do so with any satisfaction. It is not immoral, just unmoral. The writer gravely fears that to many children and youths the Bible presents a world as unreal as that of a fairy tale, as unmoral as Shakespeare's fantasy."

Whatever may be the cause of it, the world is full of people who seem to regard Bible facts not as "facts," but as made of such stuff as dreams are made of. And possibly much Sunday-school teaching of an order quite different from Miss Younglove's has had a hand in laying the foundations of this false, fantastic view.

I suppose if one felt so inclined, nothing very serious would result if he were to take up Shakespeare's lines,

> "In a cowslip's bell I lie,
> There I crouch when owls do cry,"

and twist them into allegory to his heart's content. That "cowslip bell" readily becomes almost any sort of refuge for a distressed mortal, and the "owls" any sort of hideous things that intensify the grewsomeness of mortal distress.

But to teach a Bible lesson after that fashion; or to deal with a Bible story as one must necessarily deal with "The Rime of the Ancient Mariner,' requires the exercise of the imaginative faculties to a degree not warranted by the subject. And yet, how much of that sort of thing is done by Sunday-school teachers!

I remember sitting once in a Sunday-school teachers' meeting at which a sister of Miss Younglove's was one of the teachers present. We were giving a little time to the study of the next Sunday's lesson. It was the story of Paul's shipwreck. After a while the superintendent of the school said to one of the teachers:

"How shall you teach this lesson next Sunday?"

"Well,' was the reply, "I shall try to help my girls to regard the sea as standing for the sea of life; and the storm as representing the hardships and afflictions that break upon us as we sail life's sea; and the ship——"

"Oh, don't!" broke in Miss Alice, unable to restrain her disapproval of such Bible teaching as that. "That sea was the Mediterranean, not the sea of life; that storm was a genuine 'Levanter,' and not somebody's distress. We have no right to make this lesson mean anything we may happen to fancy. We are dealing here with facts, not a fancy story. Let's pick up our lessons next Sunday from a real Paul, in a real ship, that actually was wrecked in the real Mediterranean Sea.'

Perhaps Miss Alice Younglove touched that night upon one answer to her sister's question.

"Bible study" with the Bible left out is not Bible study at all. Allegorical interpretation may be all right for The Revelation of St. John the Divine, but The Acts of the Apostles will not admit of it. The experiences of Peter and Paul and Stephen and Barnabas and Silas and all the rest of them were anything but allegorical experiences. The "sea" of Paul's shipwreck was the same old Mediterranean Sea of the geographies, and why "make it stand" for anything else?

But how hard it is to pin some people down to the text of a Bible lesson! A good many of our so-called

"Bible classes" are nothing but discussion classes. The "facts" of the lesson are not much sought after in many classes.

With so much discussion, and so much allegory, and so little attention comparatively paid to facts as "facts," is it any wonder that "to many children and youths the Bible presents a world as unreal as that of a fairy tale, —as unmoral as Shakespeare's fantasy?"

La Canada, Calif., May 25, 1910.

TEN THOUSAND ATTEND WORLD'S SUNDAY SCHOOL CONVENTION.

Washington Thronged for the Most Cosmopolitan Gathering Ever Held on Continent.—Five Thousand Men in Bible Class Procession Down Pennsylvania Avenue.—Congress Adjourns for Parade.—President Taft Makes Speech and Mrs. Taft Gets Ovation.—World's Largest Organization Sets a New Convention Mark.—Spectacular Features.

Unprecedented for its cosmopolitanism, unequaled in the magnitude of its constituency, and unsurpassed as a spectacle, the World's Sixth Sunday School Convention in Washington, D. C., May 19-24, marks an event in religious history.

President Taft was not alone in expressing amazement over the size and character of the Convention. He looked out over a sea of faces on the opening night, while outside the Convention Hall a still larger number of persons congregated, unable to enter. Nearly twenty-five hundred of the official delegates wore red ribbon badges with the legend "North America." Some five hundred others wore blue badges bearing the names of more than fifty different nations, as remote as China and South America, Turkey and Australia. In addition to these three thousand official and representative delegates from every State and province in the United States and Canada and from foreign lands, there were about seven thousand unofficial delegates or visitors. Sometimes three and four simultaneous Convention sessions were inadequate to hold the throngs.

A Great Spectacle.

It was a spectacular Convention. The great Men's Bible Class Parade on the afternoon of May 20th opened the eyes of Washington to the virility and masculinity of modern religion. In order that some members of Congress might march in the parade, as they did, and that others might witness it, Congress adjourned early on the day of the demonstration. Torrential rains immediately preceded and followed the parade, largely reducing the ranks; nevertheless five thousand men in a bannered procession a mile long marched down Pennsylvania Avenue, and were reviewed at the Capitol by a throng of ten thousand persons.

All these marching men belong to the Sunday School, and the thought uppermost in the minds of many of the spectators who lined the sidewalks was expressed on one banner, "Where the men lead the boys will follow." A huge mass-meeting for men, with ringing speeches by Rev. Dr. Homer C. Stuntz and Rev. Dr. S. Parkes Cadman, followed the parade. At the same time two big meetings of women delegates were in session.

Another spectacular feature of the Convention was a great open-air gathering on the east steps of the Capitol, when a multitude of people joined in the singing of Christian hymns.

The demonstration accorded President and Mrs. Taft —whom the former introduced to the cheering throng as "the real President"—stirred the nation's Chief Executive greatly. He declared his belief in the fundamental importance of religious training of the youth of the nation through the Sunday School.

Met Under a World Map.

The Convention sat with a monster map of the world before its eyes. The official button showed the globe with a red cross superimposed thereupon. Part of each day was given to a "Roll Call of Nations." The ends of the earth came together at Washington.

Strikingly, the note of international peace resounded from session to session; the depth of conviction upon this subject which possessed the delegates made the gathering worthy to rank among the great peace conferences.

On the closing night of the Convention there was a tableau of seventy-five children reproducing the picture which this Convention has made famous: "The Twentieth Century Crusaders." The children of many nations gathered under the Sunday School flag. At the same time delegates from many lands—Korea, China, India, Japan, Mexico, Brazil, Turkey, etc.—gathered on the front of the platform and all sang together to the one tune, but each in his own tongue, one of the familiar Christian hymns that is sung the world around.

The World's Largest Organization.

The statistics of the Convention were presented at this time, the flag of each nation being added to a display stand as the figures from that land were given. The total showing is 27,888,479 members, of whom above 16,000,000 are found in the United States and Canada. This includes 2,500,000 officers and teachers; the number of schools reported being 285,842. All ages from octogenarians and other adults by the million to infants on the cradle roll and in the kindergarten department are now found in the Sunday School. This vast company is scattered over the habitable globe, the increase in non-Christian lands being especially noteworthy.

Various factors combined to make the convention a missionary occasion. Many distinctively missionary addresses were made. The presence of several hundred missionaries helped. So did the Missionary and Educational Exhibit. The realization that the agency which deals with childhood is the most potent evangelizing force contributed powerfully.

The widespread observance of World's Sunday School Day, in more than two hundred languages and dialects, as reported to the Convention by cables from various lands, was a real missionary factor. Literally thousands of sermons upon the religious training of youth seem to have been preached upon that day.

$75,000 in a Few Hours.

For the first time in its history the World's Associa-

tion tried to raise a budget for the expenses of the ensuing triennium. The sum asked for, $75,000, was all secured in a few hours. This will be used largely in placing field workers in foreign lands to develop the Sunday School idea and organization.

The Convention sessions were too numerous to be mentioned in detail. On Sunday afternoon there were twenty-five, and on Sunday night over a hundred, all with regularly appointed speakers from a wide area. Convention Hall holds six thousand persons and it was packed mornings as well as evenings, and the simultaneous sessions often overflowed also. Frequently the Convention broke up into sectional conferences.

Especially notable among the speeches were those of President Taft, Dr. S. Parkes Cadman, of Brooklyn; Hon. John Wanamaker, Rev. S. M. Zwemer, of Arabia; Bishop J. C. Hartzell, of Africa; Mr. Robert E. Speer, and Dr. J. Wilbur Chapman. Rev. Dr. F. B. Meyer, of London, who presided, had a profound influence upon the Convention.

The retiring Chairman of the Executive Committee, Dr. George W. Bailey, was elected President for the next three years, and Mr. E. K. Warren, of Three Oaks, Mich., Executive Chairman.

Because of its size and representative capacity, and because the delegates were for the most part middle-aged leaders in Christian work, and also because of the new notes of world peace, world Christianization, and virile allegiance to the Bible, the Convention will doubtless exert an extraordinary influence over the immediate future of all the churches.

THE FIRST TEMPERANCE AGITATION IN OREGON.

Mr. George H. Himes, the Oregon correspondent of the Pacific, has sent us some old documentary matter, recently brought to light in his researches for the Oregon Historical Society, which relates to the first temperance agitation on the Pacific Coast.

The temperance question is an exceedingly lively one now—and especially so in Oregon, where state-wide prohibition is to be voted on in November.

It will be of interest, while this battle is being waged,

The document furnished us bears date: "Willamette Settlement, January 2, 1837." It is addressed as a petition to Messrs. Young and Carmichael, and is in the main as follows:

"Gentlemen:

"Whereas, We, the members of the Oregon Temperance Society, have learned with no common interest, and with feelings of deep regret, that you are now preparing a distillery for the purpose of manufacturing ardent spirits to be sold in this vicinity; and

"Whereas, We are most fully convinced that the vending of spirituous liquors will more effectually paralyze our efforts for the promotion of temperance than any other, or all other obstacles that can be thrown in our way; and,

"Whereas, We do feel a lively and intense interest in the success of the temperance cause, believing, as we do, that the prosperity and interests if this rising and infant settlement will be materially affected by it, both as respects their temporal and spiritual welfare; and that the poor Indian, whose case is even now indescribably wretched, will be made far more so by the use of ardent spirits; and,

"Whereas, Gentlemen, you are not ignorant that the laws of the United States prohibits American citizens from selling ardent spirits under the penalty of a heavy fine; and, as you do not pretend to justify your enterprise, but urge pecuniary necessity as the reason of your procedure; and as we do not, cannot, think it will be of pecuniary interest to you to prosecute this business, if, as you have determined to do, you discontinue it the present season; and as we are not enemies, but friends, and do not wish, under existing circumstances, that you should sacrifice do, therefore, for the the above, and various other reasons we could urge,

"Resolve, 1st, That we, the undersigned, do most earnestly and feelingly request you, gentlemen, to abandon your enterprise forever.

"Resolve, 2nd, That we will, and do hereby agree, to pay you the sum you have already expended, if you will give us the avails of your expenditure, or deduct the value of them from the bill of expenses.

"Resolve, 3rd, That a committee of one be appointed to make known the views of this society, and present our request to Messrs. Young and Carmichael.

"Resolve, 4th, That we, the undersigned, will pay the sums severally affixed to our names to Messrs. Young and Carmichael, on or before the 31st day of March, 1837, the better to enable them to give up their enterprise.

"Resolve, 5th, That the inhabitants of this settlement who are not attached to this society shall be invited to affix their names to this request, and to give what they feel free to give for the promotion of this object."

The foregoing was signed by the following named persons, the majority of whom pledged themselves to give various amounts expressed in dollars or in bushels of wheat to the end proposed in the petition:

Joseph Gervais, $8; Xavier La Descoste, 6 bushels of wheat; Desports Mackay, $8; John Hord, $4; John Turner, $4; Calvin Tibbits, $0.00; Winslow Anderson, $0.00; Charles Plante, 6 bushels of wheat; Charles Rondeau, $0.00; Joseph DeLor, $4; Charles Roe, $4; Solomon H. Smith, $4; James O'Neill, $6; Webley J. Hawkshurst, $5; Andreas Pecor, $0.00; Louis Forcia, $0.00; Elisha Ezekiel, $0.00; Etienne Lucier, $0.00.

Following this the document continued:

"The undersigned jointly promise to pay the balance, be the same more or less.'

And this was signed by Jason Lee, Daniel Lee, Cyrus Shepard and P. L. Edwards.

Next came the signatures of several persons who were not members of the Oregon Temperance Society:

We the undersigned are not members of the Oregon Temperance Society, but concur in the foregoing request." Names: Pierre Depau, A. Erquette, John Baptiste Perroult, George Gay, P. Billique, Charles Schegte, William Carming. To these names was added the name of T. J.

Hubbard and an eight dollar contribution with the note to Young & Carmichael: "T. J. Hubbard has since joined the temperance society."

What the outcome? our readers doubtless are asking. The following to the Oregon Temperance Society from Messrs. Young & Carmichael gives it:

"Willamette, January 13, 1837.

"Gentlemen: Having taken into consideration your request to abolish our enterprise in manufacturing ardent spirits, we therefore do agree to stop our proceedings for the present.

"But, gentlemen, the reasons for our first beginnig such an undertaking were the innumerable difficulties and tyrannising oppression of the Hudson Bay Company here, under the abslute authority of Dr. John McLoughlin, who has treated us with more disdain than any American citizen of feeling can support. But as there are now some favorable circumstances occurred that we can get along without making spirituous liquors we resolve to stop the manufacturing of it for the present.

"P. S.—Gentlemen, we do not feel it consistent with our feelings to receive any recompense whatever for our expenditure, but we are thankful to the society for their offer."

CHRISTIAN ENDEAVOR NOTES.

June 12th: God Knows.—Ps. 103:1-14 and Mt. 6:7-8.

Rev. Arthur B. Patten.

He knoweth our frame—our short lease of earthly life and our mortality. He knows our need before we ask Him; He knows our lack and our necessity, but He also knows our immortal capacity. He knows all the evil about us, but He knows all the good as well. Only God knows us altogether; so only God can altogether appreciate us and sympathize with us and enter understandingly into our lives.

Nothing is more trying than to be misunderstood. But with God there is no misunderstanding of any one of us, or of any item of our conduct or any motive of our hearts. He knows us not by reputation but in reality. While we may well shrink from the scrutiny of the all-seeing One, we may also feel secure in the watch-care of Him who ever regards us in love. He will pity the wrong in us, to be sure, and will punish it that He may purge it from us; but He who understands us altogether will prize the right in us and will encourage it that we may overcome the evil with the good.

God is not only informed about us, but He is interested in us. He watches us not as a detective, but as a father. "Thou, God, seest me" may at times be a terrible thought, and it should be a beautiful thought to all contrite and aspiring souls who believe that the ever-present God is in league with them for liberty and for life.

It is the guardian God who seeth us and knoweth us altogether. It is the God whose kindly providence is as individual as every human spirit, and whose cherishing and chastening alike are meted out with discriminating concern to every man of us,—it is this God of intimate personal interest who peers into our hearts and discerns all thought and intents of the soul.

To pray to such a God is to have a close and precious understanding with Him,—it is in some high sense to know as we are known. To live with such a God is to have a partnership with Him, — it is in some true sense to be divine and to be a creator of the divine order.

To refuse to pray; to fail to know the God who knows us,—this is life's consummate failure. To decline to understand the goodness and the purpose of the God who never misunderstands us, — this is man's supreme defeat.

But there is immortal success for the man who will know the God who knows him. Such a man will have joy in sorrow, strength in weakness, and courage in conflict, for he will not only believe in providence, but will live in providence as in a guardian presence. The eternal God will be his refuge and underneath will be the everlasting arms.

"A SON OF COMFORT."

Since learning of the death of Rev. H. E. Jewett, there has been often in my thought the first reference in Scripture to him "who by the apostles was surnamed Barnabas, the son of consolation." When he had sold his land, he laid more than his money "at the apostles' feet." He offered a heart rich in generous impulses. He offered a life fruitful in noble, regal service. He became "our beloved Barnabas." A son of comfort—was not our departed brother Jewett pre-eminently this ? And what stronger claim on our gratitude and loyal affection can be named than this fragrant memory of an absent brother? Many of longer residence in the state than the writer can tell of his earlier and later service to our Congregational churches and the broader kingdom of God, as teacher, pastor, and the occupant of various positions of trust. Partly because of the intimate relation between our two families I knew—yes, every one knew—that tender, sympathetic, comfort-bearing side of his nature that made him, in peculiar measure, the friend whose brotherly fellowship was so welcome in the hour of need. Possibly that was an hour of special bereavement, as when his heart and home were opened to us on a sad return from the East after the death of our first-born. Possibly it was an hour of sickness when his Christly presence was more than that of nurse or physician, in the cheering ministry of a tender heart. It may have been just an hour of loneliness or blues, when he looked up some sad-souled friend, and said the right word—right because his loving heart dictated it. And when he could not come, he wrote! Were ever any written messages of good cheer more breezy, more vital, more really an expression of the loyal soul of a true man than his?

Our younger men in the ministry can wisely learn this evident lesson from the life of our "beloved Barnabas," for this takes high rank with sound theology and efficient homiletics. A true friend, a real helper, a son of comfort—this is a sweet and abiding memory of Bro. Henry E. Jewett.

Whoever of us may be so happy as to follow him into the places of larger service beyond, may expect to be greeted by his smile, led by his offered hand to the right place, and made to "feel more at home," because he is there before us.

Dear brother! We shall all miss you. But you have made heaven more attractive to a grateful host, whom you have loved and helped, and who expect to see you again.

FRANK N. GREELEY.

Los Angeles, May 26, 1910.

NOTES AND PERSONALS.

Mrs. C. S. Nash and daughter, who have been in the East for the last year, are on their way now to California. They will be met at Truckee the latter part of this week by Professor Nash and will go from there to Al Tahoe, where they will spend a few weeks.

Next Monday, at the meeting in Berkeley of the Congregational ministers of San Francisco and vicinity, the paper will be given by the Rev. N. C. Gause. Subject: "The Marble City." This is an original story, based on personal experiences while a missionary in the mountains of Colorado.

Congregational headquarters will be removed this week from Berkeley to San Francisco. A fine location has been secured there in the Mechanic's Saving Bank building on the corner of Market and Mason streets. Four rooms have been selected on the eighth floor. The thought is that the convenience and interests of a larger number will be served by having the offices in San Francisco. More people go thither on business than to Berkeley, and consultation can be had as to church matters with less trouble. Another reason for taking the headquarters back to San Francisco is for the helping of the city morally and religiously by centering there as many forces for good as possible. San Francisco is not so bad a city as some people seem to think it to be. Nevertheless, it needs to be made the center for forces for righteousness as well as those for its industrial upbuilding.

Among the Churches

CALIFORNIA.

Alameda.—The pulpit will be supplied during June by Prof. Castor of Pacific Theological Seminary; during July by the Rev. Geo. H. DeKay.

San Francisco, Ocean View. — The Rev. Francis Reid preached at Ocean View on Sunday, May 22nd. Thirteen years ago he preached there for a few Sundays. On the occasion of his visit there on the 22nd he found only one person in attendance who hod been there thirteen years ago.

Oakland, Pilgrim.—Mrs. E. W. Piper, who has been for several years the superintendent of the Cradle Roll Department of the Woman's Board of Missions, has charge also of this department in Pilgrim Church. Thursday afternoon of last week she entertained the little ones in the church parlors; and was, along with invited guests, entertained also by them with delightful recitations and songs. Mrs. Piper gives herself without reserve to the Cradle Roll work, seeing in the little ones great possibilities for the Kingdom when early led in the missionary way.

Berkeley, First.—The Wednesday evening service last week was in memory of the Rev. H. E. Jewett, who had served the church as clerk for many years and whose helpfulness in ways manifold was such as to lead the pastor to look on him very much as an assistant pastor. Persons acquainted with Mr. Jewett's work both within and without the circle of the church told of the many ways in which he had ministered to the welfare and happiness of an exceptionally large number of people. Those who spoke and thus paid tribute to this man of beautiful character and wide helpfulness were: Dr. Addison, Colonel Edwards, the Rev. Drs. McLean, Willey and Nash. No one could listen to what was said and fail to be inspired to try to live as Mr. Jewett lived.

AMONG THE MISSIONS.

My little article in last week's Pacific did not finish the story of encouragements:—the rest of it is far too good to be omitted.

One of the pleasing features of my stay at San Diego was—in the haste with which the article was written—left out. I spoke of the baptism of a Japanese babe, whose father was baptized at the same meeting. The mother is still a Buddhist, at least she declines to confess herself to be a Christian.

I was told that her mother charged her before she came to California not to turn away from the faith of her fathers, and exacted a promise then easily given that she would remain a Buddhist whatever her husband might do. Yet she presented the child in baptism after having been, as I understood, fully informed as to what this presentation meant and pledged. Let us hope and pray that she may keep this promise, and in doing so, get such a blessing as will make her mother ready to release her from the former mistaken pledge. After the service the teachers in the school presented to the little child a silver loving cup with this inscription: "To our little Japanese baby, Targe Esther Harada, from the teachers of the Mission, with the prayer that their Savior may be her Savior, too, and that his love may grow in her heart. —San Diego, Sunday, April 24, 1910.'

I always enjoy a visit at Bakersfield. Dame Nature wronged and robbed under pressure of work which could not be postponed, had gripped me by the throat and growled: "Pay me that thou owest." She has by this time exacted the utermost farthing. Just then the payment was going on, and attention to the work in hand was given with difficulty and pain.

The school consists largely of children, and of these several were detained because whooping cough was running its course unrestrained in Chinatown. But the anniversary exercises passed off well, and the people, though in the midst of large demands incident to church enlargements, contributed well. I came away, confident that the work would be taken care of till the close of our fiscal year.

The church has purchased a very desirable lot on

which to erect a building suited to its growth and efficiency. Nine hundred dollars had been paid up on this, just before my visit, and $900 more, the last payment will be met next October.

I happened to see a little card issued by the Ministerial Association of Bakersfield representing all denominations, showing the size of the churches in each denomination, their expenditures for home work and for foreign and home missions, and I was surprised to find Congregationalism leading all the rest. Even the Methodists were not a close second—a curious comment on the opinion once expressed as if it were an axiom: "Congregationalism is not suited to a new country." It is also a comment on what is possible anywhere in a new country if such a man as Brother Fuller can be kept in the lead.

In Oroville I found a cozy little mission house, erected on a lot leased at $5.00 a month, covered with corrugated iron, and neatly furnished within, erected by our Chinese with the volunteered aid of some American friends, but asking no help or advice even from us at the center. This is the first time in all the history of our work that such a feat has been accomplished.

What was even better than this,—I found the pulse-beat of vigorous spiritual life in all the work. So that our devoted teacher was able to report to me ten of the pupils as having, in her judgment, become Christians, and it is scarcely more than half a year since this mission —suspended for about five years—was raised from the dead.

Instead of an anniversary service, we had a Dedication service held in the little Mission House which, I firmly believe, will be the birthplace of many new-born souls. Here again, though the work, including all the expense of starting it has cost the treasury on the average only $19.50 per month, the expenses of the remainder of our fiscal year were provided for.

Notwithstanding, however, the number of times in which in these notes I have had the privilege of repeating this, the number of points at which this is not true are so many and the necessary demands are so large, that never in the thirty-eight years of my service has it seemed so utterly impossible to provide for them. Come to our help.

* * * * * *

After writing the above I was favored with a surprise which fitly adds a climax to this good news. Having presented in the morning to the church at Alameda one phase of our work, I went in the evening to our Central Mission House in San Francisco, supposedly to merely supply what was lacking through the serious illness of Pastor Jee Gam, by administering the Lord's Supper. But on arriving I found that "thirteen" young men were to be received to the church on confession of faith, of whom twelve were to be baptized. Also that two infants were to be brought to Jesus in baptism. It was a most delightful service throughout, but tinged with pathos at its close.

Rev. Jee Gam resigned his pastorate, there being no hope that he will ever again be strong enough to fulfill its duties. The resignation was sadly accepted and a committee appointed to make a suitable response to their pastor.

W. C. P.

WASHINGTON NEWS.

Rev. C. F. Clarke, Correspondent, 7212 Woodlawn Ave., Seattle, Wash.

Home Missionary and Sunday School.—A meeting of the Board of Directors of this Society which is also the State Sunday School Committee was held to confer with Secretary Ewing concerning a successor to Dr. Greene, who after twenty-three years of service as Superintendent of the C. S. S. & P. S. in Washington, has just resigned, and the general welfare of the Society's work in the state. We were very glad that Dr. Ewing could be with us and give us his council. The Board hopes that Dr. Greene will consent to care for the work until the very man for the place is found, The work is in a very flourishing condition and much of the growth of Congregationalism is due to the untiring labors of Dr. Greene and his able assistants. The following resolutions were heartily and unanimously adopted:

Whereas, the information has been conveyed to the Board of Directors of the State Home Missionary Society and State Sunday School Committee of Washington, that Rev. Samuel Greene will retire from the office of the Superintendent of the Sunday School and Publishing Society in the State of Washington, and

Whereas, Dr. Greene has held this office for twenty-three years and has been during that term untiring in his efforts for building up the work of Christian education in this state, and

Whereas, Dr. Greene has been unsparing, as well, of his time and money during this prolonged term of service, wherever he could help the cause of the Kingdom of God through promoting Congregational work in this state, therefore be it

Resolved, by this joint body representing the Home Missionary and Sunday School interests of the state, that we convey to Dr. Greene our deep appreciation of the prolonged service which he has rendered to the State of Washington through his superintendency, and our earnest gratitude to him for the devotion with which he has endeared himself to the hearts of all Congregational people in this State, and which has left a record unparalleled thus far in the annals of our churches in this state save by the devoted works of Cushing Eels, further be it

Resolved, that we convey to Dr. Greene our sincere hope that he will be spared many years to continue his home and influence for good among us, that we may enjoy the benefit of his council, wisdom, and sacrificial spirit in the great work of building up a strong group of churches and Sunday Schools of the Congregational order which shall ever be a bulwark of strength in the Kingdom of God in this State.

Kennewick.—Rev. V. E. Marryatt has recently accepted a call to the pastorate and the work is in very good shape.

Moxee.—A new building was dedicated May 1st, costing about $1,200. Practically all paid for. Dr. Greene and Dr. Scudder helped in the service.

Sunnyside.—A beautiful new parsonage, one of the best residences in town, was the scene of a very pleasant gathering in the begining of May. Drs. Greene and Scudder were present.

Lyle.—A church was recognized by council here May 8th. The charter membership consists of thirteen, nine of whom are men. A church so constituted ought to grow and be a power in the community.

Washougal.—Rev. Cephas Clapp, formerly Home Missionary superintendent for Oregon, has recently begun here with bright promises for the future. We welcome Dr. Clapp to our ranks of pastors.

Seattle, Pilgrim.—A guest book is always kept in the rear of the church, easily accessible, where strangers may enter their names and addresses, and regular attendants may enter changes of residence. This is a great help to the pastor and parish visitor. Dr. Kloss, who is occupying the pulpit during Dr. Smith's absence, is fast making friends and his ministrations are greatly appreciated.

Seattle.—Mrs. Colonel Duncan of the Volunteers of America, who is one of the finest orators in the organization, spoke at Plymouth Church, May 15th, on their industrial home work for children. About fifty-five attended the Sunday School teachers' supper the 12th. The meeting which followed was one of the best held this season. The assistant pastor, Rev. Jas. Elvin, has been very successful as superintendent of the school. The increase in attendance and efficiency is quite marked.

Calls.—Rev. G. A. Davis to Irondale, Rev. A. L. Knudson to Sultan, Rev. Cooper (U. P.) to Monroe, Rev. J. H. Singleton to Hartford, Rev. W. W. Head to Cathlamet. Rev. Jas. Oakey has left Forks and Quillayute; Rev. R. W. Fletcher may go there for a few months. He was the first pastor and he builder of the churches. Rev. Wm. Drew of Illinois will supply at Lewiston during August with a view to permanency. Rev. H. R. Livingston has commenced work at Lamont.

New Sunday Schools.—Rev. J. M. Dick organized a new school at Snyder, nine miles west of Olympia; and by invitation went to an independent Sunday-school at Plainview, about three and a half miles west of Olympia and explained the work of the Sunday School Society to the members who heartily and unanimously requested to be taken under the care of the Society, as a Congregational School. There are no churches in either case nearer than Olympia, but the region is well settled as the soil is rich enough to be divided into small tracts.

Spokane.—Lincoln Heights has been named "The Preachers' Church." Services had been announced and as it looked as if the building would not be ready in time Brothers Bown, Wilson, Anderson, Reid, Keene and others beat their fountain pens into hammers and put some nails in sure places. (If reports are correct they did not always put their hammers in sure places.) Rev. W. S. Pritchard, the pastor, has done yeoman's work both as minister and as carpenter. The church will accommodate about 100. Rev. G. H. Rice of Newport has accepted a call to Corbin Park Church.

Vancouver.—The corner stone for the permanent church building was laid with appropriate ceremonies May 15th. The papers of the city, records of the church and program were placed in the stone. Addresses were made by the mayor of the city, and Rev. Dr. Dyott. The stone was laid by Supt. Scudder. The church now has forty members with promise of rapid growth, with Rev. A. V. Bond as pastor. The building will cost about $15,000. It will be built of cement blocks and beside a spacious and attractive auditorium there will be several rooms in the basement fitted for Sunday-school and social needs.

Yakima Association.—The thirty-sixth annual meeting of the Association was held with the church at Moxee May 10-11. The Tuesday evening meeting was a dedication service, opening with a praise service led by Rev. T. C. Cooley, the pastor, after which Rev. O. B. Whitmore led in prayer, the Scripture reading was by Rev. J. M. Dixon, the sermon by Rev. E. A. King, the act of dedication was read by Supt. Scudder and congregation, Dr. Greene offered the dedicatory prayer, then Revs. A. J. Bailey and H. F. Burgess conducted the Communion Service. Besides the usual business the program was as follows: Addresses on "Our State Work," Rev. W. W. Scudder; "For a Better Sunday School," Rev. H. F. Burgess; "The Laymen's Missionary Movement," Mr. M. A. Peacock; "The Value of a Church Brotherhood," Rev. O. B. Whitmore; "Our State Sunday School Work," Rev. Samuel Greene, and a round table on Church Finances, and Methods of Work," conducted by Rev. E. A. King.

EAST WILLAMETTE ASSOCIATION.

The Fourteenth Annual Meeting of the East Willamette Association was held with the church at Elliott Prairie, Oregon, May 10th and 11th. There were present: Ministerial members—Rev. Edward F. Green, Rev. W. B. Pinkerton, Rev. P. S. Knight, Rev. F. C. Butler, Rev. Z. C. Battey, Rev. P. E. Bauer, Rev. O. A. Stillman; delegates: Mrs. Geo. Leffler, Mrs. Wm. Brown, Ellioitt Praire; F A. Tripp, H. L. Hopkins, Eugene; Miss Renner, Miss H. Wolfer, Hubard; Dea. R. B. Duncan, Miss Doolittle, Salem First; Mrs. Ellen McClain, Miss Zelia Stevens, Salem Ceneral; Dea. Wilkinson, Oregon City; J. S. Yoder, W. H. Yoder, Smyrna; Mrs. Roy Bonney, Miss Ruth Seeley, Bethel. The following visiting brethren were present and were invited to sit as corresponding members: Rev. H. N. Smith, superintendent of the Congregational Sunday-school and Publishing Society; Rev. E. S. Bollinger, secretary of the Oregon Conference Home Missionary Board; Rev. W. M. Proctor, the new pastor at Oregon City; Rev. H. Melville Tenney, Pacific Coast Secretary for the A. B. C. F. M. Rev. H. H. Wikoff, field secretary of the Church Building Society, and Dr. W. W. McLane, secretary of the Apportionment Committee of the National Council, arrived later and were also made corresponding members. Rev. Edward F. Green was elected Temporary Moderator and Rev. O. A. Stillman scribe.

After hearing the reports of the churches ten minutes were devoted to a season of prayer for struggling and discouraged churches.

Superintendent H. N. Smith gave "Tidings from the Sunday-schools.' He spoke of the work in the state, and called attention to the literature of the Society, calling especial attention to the new graded lessons.

Owing to the resignation of Superintendent A. J. Folsom, the subject, "Tidings from the Home Missionary Su-

perintendent," was responded to by Secretary E. S. Bollinger of the Conference Home Missionary Board, who spoke frankly of some of the problems now confronting the Board in this state, and on motion, a committee was appointed to which were referred the questions raised by the report.

Tuesday evening, Rev. Edward F. Green of Ashland preached an excellent sermon and administered the Communion, assisted by Deacons Wilkinson of Oregon City and Duncan of Salem.

The Praise Service was conducted by Rev. W. H. Proctor of Oregon City.

Wednesday morning, after Devotional services conducted by Rev. A. A. Stillman, the Association listened to addresses as follows:

"The Church, What It Is and What Does It Stand For?" by Rev. W. B. Pinkerton; "The Church Members' Obligations and Privileges" by Rev. P. S. Knight; "What Constitutes a Good Prayer-meeting?" Rev. W. M. Proctor; and these papers were followed by a general discussion.

In the afternoon Field Secretary H. H. Wikoff spoke on "The Church at Work in Its Financial System" and presented the work of the Church Building Society; Dr. W. W. McLane spoke of the "Apportionment Plan." Rev. P. E. Bauer spoke on "The Church at Home." The Association voted to accept the invitation of the church at Bethel to hold the next Annual Meeting with them.

The Devotional services of the session Wednesday evening were conducted by Rev. H. N. Smith. The reports of the various committees were heard.

Rev. W. B. Pinkerton was elected delegate to the National Council, Rev. P. E. Bauer alternate. Rev. O. A. Stillman was elected registrar. An offering amounting to $14,.19 was taken for Ministerial relief. The closing address was "Some Shameful Inconsistencies in Oregon," by Rev. J. R. Knodell, superintendent of the Oregon Anti-Saloon League.

The meeting was marked by the splendid hospitality of the entertaining church and friends, a hopeful and harmonious spirit, and a great interest in the work of the denomination, especially in its Home Missionary fields.

O. A. S.

SACRAMENTO VALLEY ASSOCIATION.

The Sacramento Valley Association of Congregational Ministers and Churches, met with the Church of Lodi, May 24-25.

The sermon was preached by Rev. C. L. Winslow of Orloff, which was followed by the observance of the sacrament of the Lord's Supper.

A deep spiritual feeling marked these opening services.

Rev. R. D. Douglas of Oroville Church was chosen Moderator and Mr. W. P. Fasset, Registrar.

A majority of the ministers of the Association were present, as were delegates from a majority of the churches.

The need of a forward movement all along the line for the upbuilding of the kingdom of the Lord Jesus and the salvation of souls was the keynote of all the Association's meetings. To this also should be added the felt need of the deepening of the spiritual life of the churches.

Rev. George Hinman, the Pacific Coast Secretary of the American Missionary Association, delivered a very interesting and forceful address upon the work and needs of the society he represented.

Rev. C. C. Cragin of the Lincoln Church and Rev. Seneca Jones of the Auburn Church were received as members of the Association.

A delightful repast was served at the noon hour Wednesday to ministers and delegates by the ladies of the Lodi Church, which was greatly appreciated by all.

A tone of unbroken harmony and fraternal feeling characterized the proceedings of the Association throughout its meetings.

Resolutions of appreciation of the life and worth of the late Rev. H. E. Jewett, Registrar of the Northern California Association, and which paid a marked tribute of respect to his memory, were passed unanimously, and a copy of the same was ordered sent to his bereaved widow, Mrs. Jewett, Berkeley.

A resolution of thanks was tendered to Rev. F. M. Washburn, pastor, and the members of the Church of Lodi for the kindness and many courtesies shown visiting ministers and delegates.

A stirring resolution was passed, condemning the forthcoming Johnson-Jeffries prize fight, and asking Governor Gillette to use his high office and influence to prevent its taking place in the State of California.

At the closing service a stirring and able address was delivered by Dr. Tenney, Pacific Coast Secretary of the American Board, upon the "Apportionment Plan"; and an eloquent address by Rev. C. L. Mears of Reno Church upon the Larger Fellowship and Work of the Churches of Christ."

THE HOME

THE THINGS PEOPLE SAY.

Blundering Remarks and Other Offenses of the Tongue.

"Sticks and stones
May break my bones,
But words can never hurt me,"

runs the foolish rhyme. As if bones or the body were all that could be hurt!

Some persons are endowed with a fine sense of the fitness which leads them to say the right thing at the right time. Others go wrong from their cradles, making blunders; they seem unconscious of this unfortunate propensity, or, recognizing it, assume that the failing cannot be corrected, but is as much a part of themselves as the color of their eyes and the size of their feet and hands. Sometimes they actually glory, audibly, in what they are pleased to call their "bluntness" or "frankness."

"You know I always say what I think," explained one disagreeably-outspoken young woman.

"Then please don't think often!" retorted her honest brother.

Why, there is supposed to be a peculiar virtue in voicing the disagreeable things and in keeping silence on pleasant topics has never been explained. As soon as some persons say, "Now, I am going to speak very frankly to you,' the hearer sits back and holds tight, bracing himself for something that will make him wince and, perhaps, writhe.

While flattery is in poor taste, surely there are enough pleasant truths that may be spoken without casting about in one's mind for unpleasant ones. If one's friend's clothes fit well, why not say so, instead of remarking on the fact that that particular shade of gray is very trying to a sallow complexion, of which the wearer is the conscious possessor?

A woman donned a hat which she feared was unbecoming. It had seemed pretty when she purchased it, but in front of her own mirror she had her doubts. On her way down town she met a friend and asked her anxiously:

"Do you like this hat?"

"No!' was the prompt reply. Why "did" you get it?"

Now I am not arguing that the friend in question should have lied. But there are things she might have said which would have been less disconcerting to the owner of the unfortunate head-covering. It would have been easy to reply truthfully, "It always takes a little time to become accustomed to a new hat, dont you think so?" or, "Don't you like it yourself? It is a popular shape this season.' Yes, she could have made any one of a dozen similar and equally innocuous remarks. Not strictly truthful; well, perhaps not, but very kind, and certainly the recording angel, who is purported to keep scores of our utterances, would have blurred the record of this harmless deception.

Some persons do not even decline an invitation with the suavity it warrants. "I can't come next week—I am too busy to go anywhere!' a woman responded when asked to take tea at the house of an acquaintance whom she disliked.

And yet the would-be hostess had intended a kindness in asking the woman to her home.

The things people say! Who of us cannot recall by the score—things that have amused, cut, angered and exasperated us?

"It must comfort you to remember that, although all the other members of your family are clever, you are an ideal mother," remarked one well-meaning woman.

It "was" a comfort, and such was needed to one who had just been informed that she was the only member of her family who was not clever.

"I don't see," said another outspoken acquaintance, "why you do not send your stories to So-and-So's Magazine. I was looking at it the other day, and they do publish the poorest stuff! I should think "any one" could get her stories surely accepted there. Why don't you try?"

Blessed is she who can bring her sense of humor to bear upon such a statement, and who can smile at it! That is, after all, the only attention it deserves. To be hurt by such a speech would be ridiculous.

A trained nurse, lacking in the ability to say the right thing at the right time, was preparing a patient for a minor operation.

"I am glad,' she said, "that I have come on this case just now, for it does not promise to be a serious case, and my last three patients have been fearfully ill and have finally died.I declare"—with a little laugh—"there seems to be a sort of fatality about my cases lately!"

Yet she meant well; she simply did not think.

If one cannot be tactful, one might, at least, have good taste. That is something that can be cultivated. To illustrate:

At a reception last winter a woman who prides herself upon her social eminence swept up to a little old woman in black who was chatting with some of her friends.

"How do you do, my dear Mrs. Blank?" exclaimed the gorgeously-arrayed matron. "I am glad to see you out again. I have not had a glimpse of you since you buried your dear little daughter — two years ago, wasn't it?"

That woman's taste was wrong — whatever her birth or wealth.

A physician whase taste needed treatment was he who, last winter, at a dinner table, went into particulars with regard to the mutilation of the victim of an automobile accident.

In another class of remarks are the ill-natured things that people say. One is seldom more tempted to believe in human depravity than when one hears the unecessary sharp speeches that are outlets for petty spite. Of course, there is some bitter feeling back of them, but that does not detract from their odiousness. It is, I fancy, a conceded fact that sectarian and denominational jealousy gives rise to some of the most unkind remarks that are ever uttered.

I remember, as a girl, having my enthusiastic eulogiums on a sermon checked by an older person, who remarked:

"The preacher you heard today is of the ——— Church, is he not ? Can " any " good come out of Nazareth ?"

I was too young to dare ask her what good could come of such a narrow and bigoted spirit as she had just evinced, but the speech hurt and rankled.

Then there are the would-be witty things that people say. There are those who would sacrifice a friend to an epigram and lacerate a heart for a "bon mot." They establish, as it were, a "center" in the brain for sarcasm, and friends and foes alike suffer from it. There is no more cruel weapon than sarcasm, except its base-born brother, ridicule.

To "damn with faint praise" were a kindness compared with laughing a thing out of court. It is easier to pardon the man who steals one's purse than the man who makes us appear ridiculous. I heard a good man say:

"The person I have found it hardest to forgive is a certain man who, years ago, made me an object of ridicule for himself and others. I can pardon my enemies, but that man has done more to put my soul in a state of bitterness whenever I think of him than any one else in the world. And it is just because he laughed at me

and made others do the same. I feel that I am weak and petty to mind it, but I do!"

It is not a small thing to have lighted such fires if anger and resentment in the heart or soul of any human being as a derisive laugh will kindle.

There are times when to say anything seems hazardous The man who advised, "When in doubt, say nothing," was wise in his generation. If one cannot say anything about the subject under discussion without offending the taste or feelings of his hearers, that is the time that silence is golden.

Perhaps it is never of purer gold than when it prevents criticism of people and things. The spirit of the age is a critical one, and the habit of seeking for flaws is readily acquired and difficult to unlearn.—Virginia Van do Water.

Young People

CLEM AT OUTS WITH HER HANDS.

"I wish I didn't have any hands, so there!" snapped Clem. "Then nobody'd say, 'Won't you please to pick some string beans for dinner?' and 'Won't you please to pick some currants for tea?' an' 'Won't you please to pick some—some' "—

"Chickens for Thanksgivin'!" finished Danny, gleefully. Clem laughed, and then, of course, she felt better.

"But you couldn't make those lovely currant buns out o' mud 'thout any hands," little Doris remarked gravely. She smacked her lips as if her mouth watered for a bun, and it did.

"Then I'd make 'em with my feet!" laughed Clem. She had put on her "broad-brimmer" and picked up her baskets, ready for the currant-picking. The little rain-cloud had quite blown over.

Aunt Jeannette was writing a letter to her soldier. The children thought she was away off in the Philippine Islands, and it almost startled them when her sweet voice sounded suddenly in her ears:

"I saw a little boy making mud pies with his feet," said Aunt Jeannette.

"Aunty! With his feet?'

"Yes, with his two little feet, and he did it in a very workmanlike way, too. You would have been very much surprised."

"O aunty, don't stop! Tell us the rest!' pleaded the three children, eagerly.

"But I'm afraid to keep Clem waiting—it will be so hot in the currant patch soon," Aunt Jeannette objected, "and she does not like the heat."

"Hot! I'd rather pick currants in—in Vanilla, aunty, than to hear that story!" Clem cried.

So aunty slipped her soldier's letter in her portfolio and told them the story:

"I think he must have been on his way home from school. He was a bright-faced little fellow about as old as Clem, and he had on a little blue cape like a soldier boy. It hung around him in loose folds. There was a new house going up on the street, and he was making his pies out of a little heap of sand beside the great box the men were mixing mortar in. I wish you could have seen the neat way he made them!"

"O aunty, with his feet?" breathed Clem.

"With his feet. He drew the moist sand toward him into a little pile with one foot, and worked it and stirred it and patted it with the other. He was so busy that he didn't notice anybody watching him until I said: 'How much do you ask for your pies?' and then he looked up into my face and smiled. We felt quite acquainted then."

"Then I s'pose you shook hands," little Doris said.

Aunt Jeannette's sweet face sobered.

"No, but we both smiled. That's a beautiful way to get acquainted.

" 'They are beautiful pies,' I said, 'but why do you make them with your feet? It's such a funny way.' "

"O, if I hadn't said that! I am sorry for it still, and I said it years ago. For when the little fellow looked up at me gravely, I knew all at once why he stood there patting his little sand pies with his feet. He need not have told me. There were evidently no little hands under his little blue soldier cape."

"O aunty!"

"O, no, please no, aunty!"

The tears were in Aunt Jeannette's eyes.

" 'But I don't mind—huh!' the little fellow said, cheerily. 'There's heaps o' things a fellow can do with his feet. There's run an' walk an' skip an'—this.' And he went back to his pies again, whistling. I bought a dozen pies, and went away and left them there. Whenever I think of him now, it's standing there still, whistling and molding his little round, wet pies."

There was silence in the big, bright nursery for a minute. Danny broke it with a soft little whistle that had quivery-quavery notes in it. Clem was shuffling her stout little boots about, as if she were trying to make imaginary sand pies on the carpet. They were clumsy little feet at that work.

"I couldn't do it, aunty — I couldn't!" she said, soberly.

"Is that all of the story, aunty?" litle Doris asked.

"Why, no, not quite. I used to see the little fellow often after that, and I found out some other things he could do. He could print and add sums on the blackboard."

"Now, aunty!"

"Now, aunty! But it was true that he could. Wait till I tell you how. His brother went to school with him every morning and took the shoes and stockings off from his little pink-and-white feet. Then the teacher lifted him up on a high school and let him take the chalk in his bits of toes and go to work. That is truly what happened every day. And they told me he was a real little scholar. That's all, little Doris."

Clem picked up her baskets again and started across the room. At the door she stopped.

"I'm going to pick the currants first and then the string beans,' she said. "An' then, aunty, don't you want me to pick you those red clovers to dry? You needn't say, 'Won't you, please?' " she added, softly, looking down at her little brown hands, "because I feel just exactly like picking things." — Anna Donnell in The Christian Register.

A LITTLE ORDINARY DOG.

Uncle William brought him all the way from Philadelphia to his small nephew Ted. "Here's the pup I promised you, Ted," he said, "and here's his pedigree."

"What's a pedigree, Uncle William?" asked the boy, as he lovingly cuddled the soft mite on his shoulder, the tiny puppy that was his own.

"Well," explained Uncle William, "a pedigree tells you what an altogether superior dog you have, and just who his father and mother are, and who were his grandfather and grandmother, and, oh, further back yet. Dandy—for that's his name, Ted—is aristocratic from the end of his cold little nose to the extreme tip of his quivery tail."

Mrs. Matthews, Ted's mother, put Dandy's "family tree," as she called it, safely away in her desk, while Ted carried off his pet in triumph to exhibit him to interested friends.

When night came, Dandy was put in a box in the laundry, a box specially prepared for him; but much of the time he whined and howled dismally. He was lonely, poor little fellow! He longed, I'm sure, for his mother and the rest of the family far away in Philadelphia; and the next night was just as sad and dark for the puppy. During the day, when he was with his young master, he was as contented as possible, playing and getting into all sorts of mischief that puppies seem to enjoy. But when Ted was at school, father in town, and mother out shopping, then, reported Anderson, the chauffeur, "the little chap howls like a good one."

"He do cry something terrible," broke in warm-hearted Bridget, the cook; "'twould make one homesick to hear him. On me word, I've thought more about the ould country since that dog come, I could shed quarts of salt tears."

Yet what to do with the afflicted pet they could not decide. Ted couldn't stay at home from school, or father give up business, or mother never go shopping. It was Bridget who finally suggested a remedy: "If I may be so bold," she said to Ted's mother, 'tis a friend he's wantin', the pup does—another dog, his own age, to play around wid, and sleep in the box alongside him. Get him a friend, and you'll see how good he'll feel."

"Why, we don't want another dog," began Mrs. Matthews, hesitatingly, "but if I knew where to get a little pup I believe we'd try the experiment—just keep him till Dandy grows older."

"Well, now,'tis my own cousin James, the gardener at Mrs. Phipps', whose dog has five puppies about the age of Dandy," cried Bridget eagerly; "you'd more than welcome to one—sure they're wild to find homes for 'em."

"What kind of dogs are they, Bridget?" inquired Ted.

"Now, good land!" laughed Bridget, "don't be askin' me that. It's little enough I'm knowin' about dogs. The mother she's a big sort of brown and black dog, kind lookin', with a fine, long tail. One of her ears, it always falls down, and the other stands up straight and stiff. The pups," went on Bridget, warming to her subject, "is all sorts of colors—black ones and white ones, and spotted black and white, one is brown—oh, you can take your pick.'

That very evening appeared James, bearing in his arms the fattest of the spotted pups, just a little mongrel, most friendly, with honest eyes that watched one wistfully. Down by Dandy they put the newcomer; and, never waiting for an introduction,little Dandy straightway gave him a royal welcome. He ran in joyful circles round and round the surprised pup, pausing only to emit short, sharp barks and soft little whines. Then the two commenced to play, and from that moment life was a wonderful thing to Dandy. That night they slept curled up close together in the box in the laundry, warm and comfortable, and awoke to more fun and frolic. They christened the newcomer Shandy, "for," said mother, "why shouldn't a little Irish dog have an Irish name?"

The weeks passed, and the Matthews, one and all, discovered that they were growing very fond of Dandy's friend, the little "ordinary" dog, so playful, so bright and affectionate was he; and as for Dandy, he was never willingly separated from the spotted pup.

"We're going to keep him, Bridget," announced Ted one day two months after; "yes, we're going to keep him forever and ever. As long as you know about his mother and his sisters and brothers, he don't really seem to need a pedigree, Shandy don't."—Alix Thorn, in The Child's Hour.

"Edward," said the teacher,"you have spelled the word rabbit with two t's. You must leave one of them out." "Yes, ma'am," replied Edward; "which one?" —Catholic News.

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